Bro. J. L. bp. of Dromore's Sermon
156
Hib. 5. 695. 3

A SERMON

PREACHED In

CHRIST-CHURCH

BEFORE

His Excellency the Lord Deputy

And the Parliament,

On the Fifth day of *November*, 1695.

BEING

The Anniversary Thanksgiving

For the *Happy Deliverance* of K. *James* 1st, and the Three Estates of the Realm of *England* from the most Trayterous Intended Massacre by Gun-Powder:

And also for the happy Arrival of his Present Majesty K. *WILLIAM* on that Day, for the deliverance of our Church and Nation.

By *TOBIAS*, Lord Bishop of *Dromore*.

DUBLIN,

Printed for *William Norman* in *Dames-street*, 1695.

Thurſday the 7th of *November*, 1695

By the Lords Spiritual and Temporal in Parliament Aſſembled.

ORDERED

On motion, that the Earl of *Inchiquin*, and the Lord Viſcount *Bleſſington* do give the Thanks of this Houſe to the Lord Biſhop of *Dromore* for his Sermon Preached before this Houſe at *Chriſt-Church* on *Tueſday* laſt, being the Anniverſary of the Fifth of *November*; and deſire his Lordſhip would pleaſe to cauſe his Sermon to be Printed.

Gerard Bor. Cler. Parliamentor.

07-3848

A

SERMON

PREACHED

In Chriſt-Church, &c.

Pſalm 118. Verſe 24.

This is the day which the Lord hath made, we will rejoyce, and be glad in it.

'TIS a queſtion propounded by the wiſe Son of *Sirach*, in the 33*d* Chap. of *Eccleſiaſticus*, at the 7*th* verſe, *Why does one day excel another, when as the light of every day in the year is of the Sun? and he wiſely reſolves it in theſe following words, by the knowledge of the Lord they were diſtinguiſht, and he alter'd ſeaſons, and feaſts: ſome of them has he made high days, and ſome of them has he made ordinary days: ſome of them has he bleſſed, and exalted; and ſome of them has he ſanctified, and ſet near himſelf.*

For as all the works of God are full of wonder, and every one of 'em deſerves to be awfully regarded, and religiouſly admir'd: ſo there are ſome of 'em of a more eminent and exalted nature, and of a more rare and unuſual occurrence; and theſe remarkable works being plac't by God himſelf in a higher, and more

more elevated ſtation than ordinary, may therefore juſtly challenge from us men a more ſolemn honour, and a more frequent commemoration of them.

And as the extraordinary manifeſtation of God's preſence to *Moſes* in the Buſh, did make *the place whereon he ſtood to be holy ground:* ſo the extraordinary marks of God's grace and favour to the Prophet *David* at ſome particular times and ſeaſons, did make thoſe days whereon theſe *mighty works were wrought* to be deſervedly eſteem'd, and devoutly obſerv'd as holy days: and 'twas ſome ſignal demonſtration of God's almighty power and goodneſs in the miraculous preſervation of *David*'s Perſon and Kingdom, and the utter deſtruction of his inveterate Enemies, that mov'd him ſo carefully to remind his people of this remarkable deliverance, and ſo earneſtly to exhort 'em to a publick and ſolemn Thankſgiving for ſo great a mercy, as is evident by the words of my Text; *This is the day which the Lord hath made, we will rejoyce, and be glad in it.*

There are two things in the Text that plainly offer themſelves to our conſideration; Firſt, that there was ſome particular day which was made remarkable by God's extraordinary Providence, in delivering King *David* and his people from ſome imminent danger. Secondly, that as a token of their thankfulneſs for ſo ſignal a mercy, they were reſolv'd to ſolemnize that remarkable day as a day of publick and religious joy.

In reference to the firſt of theſe, I ſhall inſiſt on theſe following Propoſitions;

Firſt, that as God's mercy is over all his works: ſo his providence does more eſpecially concern it ſelf in the preſervation of States and Kingdoms.

Secondly, that Almighty God does more remarkably employ his

his power and goodneſs in the protection of religious States and Kingdoms *profeſſing his holy and eternal Truth.*

Thirdly, that there are ſome particular events that plainly diſcover the ſpecial hand of God in the management of 'em.

Fourthly, that it is the indiſpenſible duty of the people of God both carefully to remark, and religiouſly to celebrate the miraculous diſpenſations of Divine Providence in the preſervation of his Church. And

Fifthly, that the gracious deliverance that God was pleas'd to vouchſafe theſe Nations, as on this day, has very illuſtrious marks of an extraordinary Providence impreſt upon it.

First, I ſay, as God's *Mercy is over all his works*; ſo his Providence does more eſpecially concern it ſelf in the preſervation of States and Kingdoms.

Among the innumerable benefits that the planting of the Chriſtian Religion has ob'ig'd the world withal, the clear diſcovery of an univerſal Providence, more eſpecially expreſt in the guidance and management of human affairs, may reaſonably be accounted a very conſiderable and extraordinary bleſſing: for by the promulgation of the Goſpel we are all infallibly aſſur'd, that God's Providence is extended not only to things that are moſt diſtant, and conceal'd from human view; but alſo to the moſt minute, and ſeemingly contemptible objects, and occurrences. Thus our Saviour ſpeaks to his Diſciples, *Are not two ſparrows ſold for a farthing? yet not one of them does fall to th' ground without your Father:* and again, he tells his diſcip'es in the following words, that *the very hairs of their heads were all numbred:* So that as nothing is ſo little as to eſcape God's Knowledge, ſo nothing is ſo deſpicable as to be diſdain'd by his Providence: For whatſoever he was pleas'd to Create

by his power, will certainly be taken care of by his goodneſs. Yet ſince there are different degrees of excellency in the Creatures, we may reaſonably conclude, that according to the various meaſures of their reſpective perfections, the power and mercy of Almighty God will be more or leſs concern'd in their protection and defence. Now, ſince man is the glory of the viſible World, and all things we here behold are particularly deſign'd for his benefit, and accommodation, we may aſſure our ſelves, that we are the principal objects of God's watchful eye, and that his care in the preſervation of our perſons, and the promoting of our welfare will expreſs it ſelf in a more illuſtrous manner than in conſulting the ſafety, and advantage of our fellow-creatures here below. And ſince the publick intereſt of States and Kingdoms is of a far greater, and momentous a concern than that of private perſons, it has been generally obſerv'd in all preceding ages from the foundation of the World, that Divine Providence has been often very eminently viſible in preventing the diſſolution of States, and Empires: and accordingly we read in the Prophet *Daniel*, in the 10*th* Chapter of his Prophecy, that God has been pleas'd to appoint particular Tuteler Angels over ſeveral Countreys to manage publick affairs, and to promote the common good of their reſpective charges by inviſible ways and methods inconceivable by humane underſtanding: For in the 13*th* verſe of that 10*th* Chapter, the Angel that converſt with *Daniel* tells him that *the Prince of the Kingdom of Perſia withſtood him one and twenty days*. And the meaning of that Title of the Prince of *Perſia* in that Text is generally thought to be the Guardian Angel of that Countrey, who, it ſeems, very diligently ſolicited the concerns of the *Perſian* Empire in the Court of Heaven.

Second'y, That Almighty God does more remarkably imploy his power and goodneſs in the protection of Religious States, and Kingdoms, profeſſing his holy and eternal truth, is evident by

by that very tenth Chapter of the forementiond Prophecy: for as that Tutelar Angel of the *Jewiſh* Church did acquaint *Daniel* that the Prince of the Kingdom of *Perſia* had oppos'd him: So he aſſures him, that *Michael*, one of the chief Princes, came to help him. By which is meant that the *Perſian* Angel did ſo vigorouſly proſecute the publick intereſt and advantage of that Kingdom, that, were it not for the more prevalent interceſſion of *Michael* the Archangel, the zealous endeavours of this inferior heavenly Guardian of the *Jewiſh* Nation would in all probability, have been unſucceſful. From all which we may obſerve, that beſides the general Providence of Almighty God over all the World, he has delegated the more eſpecial care and protection of Kingdoms to Angelical Governors; and that he does commit the defence, and preſervation of his Church in a moſt eſpecial manner to thoſe of the higheſt order of beatified Spirits: for *Michael*, one of the chief Princes of the heavenly Hoſt is ſaid, in the laſt verſe of that tenth Chapter, to be *Prince of the Jewiſh Nation*, that is, their chiefeſt Tutelar Angel and Guardian, by which we may clearly underſtand with what honor God is pleas'd to dignify, and with what ſecurity he immures the perſons of his own Church & people againſt the ſecret conſpiracies, and the forcible aſſaults of their inveterate Enemies.

And that we may the more fully be aſſur'd that there is no reaſon to fear the dark deſigns, and malicious contrivances of our moſt ſubtil and potent adverſaries, God himſelf is declar'd by the Prophet *David* in 84*th Pſalm*, at the 11*th* verſe, to be *a Sun* and *a Shield*: a Sun to diſcover dark plots of our implacable foes, and a Shield to defend us from their open violence: and ſince hell it ſelf, as *Job* ſays, *is naked before God, and deſtruction has no covering*, we may certainly conclude that all thoſe treaſonable conſpiracies which have their riſe and original from hell, and are deſigned for the deſtruction of God's people, tho they be never ſo cunningly contriv'd, or never ſo ſecretly

carried on, will (as we have reason to hope) be detected, and defeated by his infinitely wise and over-ruling providence. For we are told by St. *Paul*, that *the foolishness of God is wiser than men, and the weakness of God is stronger than men*: that is, the least degree, if I may so speak, of Divine Power can baffle the utmost strength of the greatest Princes: and the least measure of divine wisdom can infatuate the best laid designs of the most subtil Politicians.

Thirdly, I say that there are some particular dispensations that plainly discover the special hand of God in the management of 'em. For tho the works of divine providence be commonly cloudy & dark, yet there are some particular events that have the signatures of God's Power, Wisdom and Goodness so plainly stamp'd upon 'em, and are of such peculiar frame and make, that all men that seriously consider 'em shall say, *This has God done, for they shall perceive that it is his Work.*

And in reference to these unusual occurrences, there are several Phrases in the holy Scriptures which are very observable, and particularly import the variety of God's methods in these extraordinary dispensations of his providence. Thus God's arm is sometimes expresst in holy Scripture, to be made bare, and to be lifted up, in the atchievment of some prodigious Works. An example of the first of these we have in the 52*d* Chapter of the Prophecy of *Isaih*, at the 10*th* verse: Where the Prophet, reminding the Church of the great miracles which the Lord had wrought for her safety and advantage, says *That the Lord has had made bare his holy arm in the eyes of all the Nations*: that is, as a Souldier in the heat of battle will disengage his hands from whatever may hinder him in the use of his Sword, and if he find his Gantlet heavy, and cumbersom to him, will quit it to enjoy the natural strength and freedom of his arm, So when God sees his Church and People in imminent danger of perishing, if they be left to the natural efficacy

of

of visible causes, He is frequently pleas'd in such an extraordinary exigence openly to appear in their behalf, and laying aside some weak and feeble instrument, wherein his hand did invisibly engage it self in their defence, he *makes bare his Arm in the Eyes of all the Nations*, He delivers them from the prevailing Force of their Enemies by some miraculous instances of this infinite power, and love.

Secondly, Another Phrase made use of in holy Scripture to express the special Providence of Almighty God in some particular emergencies, is, the raising and lifting up of his Arm. Thus in the 26 Chapter of the Prophecy of *Isaiah*, at the 11 Verse, the Prophet Addresses himself to God in these words; *Lord when thy Hand is lifted up they will not see, but they shall see and be ashamed for their envy at the People.* Now by his Hand being lifted up, we must not understand Gods acting purely by his own Omnipotence, without the concurrence of any visible assistant; but only that he raises, and exalts causes to so great a degree of power, as to enable 'em to perform such actions as are vastly beyond the small proportion of their Natural strength.

In this sense we must understand the *Israelites* Conquests of the Land of *Canaan*: for God himself do's frequently tell 'em, that the Nations whose Land they should possess, were *stronger, and mightier than they*; and yet he Commands 'em not to be dismay'd, because the *Lord himself should go before 'em, and should destroy their Enemies with a great destruction until they were Consum'd.* By all which promises the Children of *Israel* did not apprehend, that God would put them into the quiet Possession of the Land of *Canaan* without a necessity of their own Fighting; but that he would bless their Arms with wonderful success, and would enable 'em to the gaining of those Victories which they never would have got, but by the assistance of his Almighty Power.

But Fourthly, It is the indispensible Duty of the People of God,

both carefully to Remark, and Religiously to celebrate the Miraculous dispensations of Divine Providence in the preservation of his Church. Among the several notes of distinction betwixt rational Creatures, and brute Beasts, this is reckon'd as one of the most considerable, that whereas brute Beasts do only *Stare* at some unusual objects, and are startl'd at some sudden and surprising accidents; God has been pleas'd to endue Mankind with the power of Reasoning, so that they do not barely perceive the things that are Represented to 'em by their senses, but also can narrowly prey, and strictly search into the Reasons of their productions, and I may justly say, there is as great a distinction between the natural Man, and the spiritually minded Christian, in reference to some signal events in humane Life, and remarkable instances of Divine Providence.

For the most carless & inconsiderate Sinner cannot but be amaz'd at some sudden & unexpected changes in a Kingdom, and may take such notice of 'em, as to make 'em the subject of his Discourse, and the entertainment of his idle hours; but if he goes no further than a slight and superficial consideration of 'em; if he do's not strictly enquire, and diligently search into the secret springs of these extraordinary motions, he not only frustrates the good and wise designs of Divine providence in those wonderful Revolutions, but does also affront his own rational Faculties: he debates the Dignity of his Nature, and sinks himself into the low and ignoble rank of *the Beasts that perish*. Whereas on the contrary, the Faithful Servants of Almighty God, do not only plainly perceive, and carefully Remark, but do also Religiously admire, highly extol, and humbly adore his infinite Wisdom, Power and Goodness in these surprizing and miraculous Events.

A Remarkable instance of both these different Tempers we have Recorded in the 92 *Psalm*, where the Prophet having declar'd at the 4 Verse, *that the Lord had made him glad through his work*, and that he would *Triumph in the works of his Hand*, and in an extacy broke

broke out, at the 5 Verſe in theſe words, *O Lord how great are thy Works? Thy thoughts are very deep*, he aſſures us in the next Verſe, *that a brutiſh Man knows not, neither does a fool underſtand this.* And elſewhere the *Pſalmiſt* gives it as the Character of wicked Men, that *they regard not in their minds the Works of God! nor the operation of his Hands*, tho they be never ſo Signal in their own Nature, and never ſo rare, and unuſual in their Event; and of this ſort was that wonderful Deliverance which we ſolemnly Commemorate on this Day, which brings me to the,

Fifth Particular, *That the Gracious Deliverance that God was pleas'd to Vouchſafe theſe Nations as on this Day has very illuſtrious Marks of an extraordinary Providence impreſt on it.*

Of theſe I might mention many, but I ſhall inſiſt only on Two: the Firſt of which is the critical timing and ſeaſonableneſs of this Gracious Deliverance, which was wrought for us in the Gate of Death, and the very minute almoſt of our deſign'd Deſtruction. And indeed 'tis the uſual method of Divine Providence intirely to Baffle the deſigns of the Wicked, when they are in the heighth of all their hopes, and ſuddenly to throw 'em down from the top and pinacle of their Towring expectations.

God might very eaſily; if he pleas'd, defeat the bloody purpoſes of ungodly Men in the Firſt conception of 'em in their minds, and ſtifle 'em in the Firſt inſtant of their motions; but he looks upon it as more agreeable to the Excellent deſigns of his infinite Wiſdom, and Goodneſs, and to the manifeſtation of his Almighty Power, to permit their Fancies to be impregnated with the Vain hope of a happy ſucceſs in their ungodly project: but then he ſuddenly, and ſurprizingly makes the iſſue of their wicked Hearts abortive, and when the Children of iniquity are juſt *come to the Birth*, he does not permit 'em to have *ſtrength to bring forth*, and grants his People a wonderful Deliverance when they are juſt falling down the Precipice of utter Ruine and Deſtruction.

Thus

Thus in the Paſſage of the *Iſraelites* over the River *Jordan*, we read that *as ſoon as the Prieſts that bare the Ark were come to* Jordan, and *their Feet were dipt in the brim of the Water*, and they might according to the meaſure of Humane reaſon have expected at the next ſtep, to be Swallowed up in the deep, the Text ſays, that *the Waters fail'd and were cut off*, and that River which juſt before had overflow'd his Banks, did then forſake his Channel; and *the People paſſed over on dry Ground.* We ſee in this Inſtance that the time which God Appointed for the Paſſage of his People over *Jordan* was at that time of the Year when his Flood was at the heighth; and we alſo ſee that the Waters were not cut off till the *Feet of the Prieſts were wet in the brim of the River*; and then, and not tell then it was that the Text tells us that *the Waters which came down from above, ſtood and roſe up upon a heap. And the Prieſts that bare the Ark of the Covenant of the Lord ſtood firm on dry ground in the midſt of* Jordan, as we may read in the third Chapter of *Joſhua* at the two laſt Verſes.

And of the like nature was the Deliverance wrought for us as on this Day: for while our Enemies had made the Cellers under the Parliament Houſe a Tophet, according to the Deſcription of it in the thirteenth Chapter of *Iſaiah* at the laſt Verſe; *Tho' it was prepared for the King*, and the three Eſtates of the Realm; tho' the *Pile thereof was Fire and much Wood*, yet the latter part of the *Character* of *Tophet* was wanting; *for the breath of the Lord* was ſo far unlike a *ſtream of Brimſtone to enkindle it*, that like *a ſtream of many Waters* it prevented the breaking out of the unconquerable Flame.

In the 18*th* Chapter of the Wiſdom of *Solomon*, we have a moſt Excellent Idea given us of Gods ſurprizing Vengeance on the Enemies of his Church in the ſudden and unexpected deſtruction of the firſt born among the *Ægyptians* in theſe moſt remarkable Words, *While all things were in quiet ſilence, and that night*

night was in the midst of her swift course, thine Almighty Word leapt down from Heaven out of thy Royal Throne, as a fierce Man of War into the midst of a Land of Destruction, and brought thy unfeign'd Commandment as a sharp sword, and standing up, fill'd all things with Death, and touched the Heaven, but it stood upon the Earth. These words may with a little alteration very clearly describe to us the surprizing Wonders of this days Deliverance, for while the mischievous, and fatal Plots of our Enemies were *in quiet silence*, and in full security of Success; and while their mighty Works of hellish Darkness were not only *in the midst of their swift Course*, but just brought to the point of Execution, then it was that *Gods Almighty Word leapt down from Heaven, out of* his *Royal Throne*, to save his People, as he did formerly to destroy his Enemies, *and brought* Gods express *Command as a sharp Word*, to cut off the implacable Foes of the publick Peace, and the Protestant Religion: *It touched the Heaven, and stood upon the Earth*, it had its Commission from above, very clearly to discover, and effectually to prevent that unparallel'd Massacre here below, which was just ready to be executed upon us; so that, we *were as Firebrands snatcht out of* that vast and universal *Burning*, design'd upon the whole Nation, in the very critical moment of extream Danger.

The second Mark and Character of Gods special Providence, is the great Benefit, and advantage of some particular events, for the defence of Truth, the support of Religion, and increase of Piety. God who deliver'd his People out of *Ægypt*, would not destroy 'em in the Wilderness; much less in the Land of *Canaan*, into which he had miraculously brought them; and since the same God had deliver'd us from more than Ægyptian Darkness, under the Blindness and Superstitions of the Church of *Rome*; and from more than Ægyptian Servitude, under the cruel Tyranny of the Court of *Rome*; and had also brought us into *Canaan* into a Land flowing with Milk and Honey, where we have been plentifully fed with *the Milk of Gods word, and had*

tasted

taſted of the Heavenly gift, the Hony of celeſtial Ordinances; we had no reaſon but to reſt aſſur'd of his ever watchful Care and Providence over us in our preſervation.

And as God was pleas'd as on this Day plainly to diſcover the works of Darkneſs, and miraculouſly to prevent the *Execution* of 'em; and has ſucceſsfully compleated a Deliverance for his *People* no leſs ſignal and illuſtrious than the former: the Firſt *Plot* indeed was deſign'd to blow up the Parliament-Houſe and the three Eſtates of the Realm, but this late deſign was formed againſt, and if it had taken Effect, would have entirely deſtroyed the very Conſtitution of Parliaments, and have rooted up the very Original Foundations of our Government.

The firſt Conſpiracy as Conſcious of its own Guilt did hide its face in the darkneſs of the night, in the receſſes of Vaults and the privacy of ſecret Conſults, but in this late Conſpiracy Popiſh Villany appeared in open View, our deſtruction was not privately deſign'd, nor carefully conceal'd from our knowledg, but openly avow'd, publickly manag'd, and Triumphantly boaſted of.

Our Land brought forth not only Frogs, but venemous Toads even in our Kings chambers, & which is worſt of all, this grievous plague of Egypt was thought by ſome the greateſt bleſſing of the Land of *Canaan*, and it was Gods Infinite Mercy to us that our Rivers were not turned into Blood, which his preſent Majeſty's timely landing, as on this day, did very happily prevent: and as on this memorable day God had formerly preſerved us from utter ruin and deſtruction deſigned us by the whole Power and Force of *Rome*, ſo having employed his preſent Majeſty in the late mighty work of our deliverance, He was reſolved to give him a remarkable omen of his future good ſucceſs by Landing him in *England* as on this day. For then it was that Superſtition and Idolatry appeared with open Face, and were violently bearing down all before 'em; then it was that

the

the *Egyptian* darkneſs of Popery was overſpreading theſe three Nations, and more then *Egyptian* ſlavery was very cloſely attending it. Then it was that our Rights both Civil and Eccleſiaſtical were invaded, and whoever wou'd not Worſhip the Images that were then ſet up, was in great danger of being Puniſh'd as the three Children were, whom we read of in the Prophet *Daniel*, for the Fire which was of old prepar'd for Hereticks and had been for ſo many Ages kept alive, and was but lately extinguiſhed by Aboliſhing the Writ *de Hæretico Comburendo*, was enkindling again, but now the Embers are ſo effectually quencht by a ſuddain and wonderful Rain from Heaven, that there is no fear of a Future revival of the Flame.

We read in the 18th *Chap.* of the firſt Book of the *Kings*, that when the People of *Iſraël* were mightily diſtreſſed by the extremity of Famine, *Elijah went up to the top of* Carmel, *and caſt himſelf down upon the Earth*, and Commanded his Servant to *look toward the Sea ſeven times*, and 'tis ſaid, that *at the ſeventh time he ſaw a cloud riſe out of the Sea like a Mans hand*, which afterward overſpread the whole Firmament, and became the ſpeedy and effectual means of reſtoring their former plenty and proſperity; and truly the circumſtances of our late Affairs, both in Church and State, had much the ſame diſmal proſpect with that of the Children of *Iſrael* in the time of Famine; for when ſeveral years we had Groan'd under the grievous burthen of Arbitrary power, when we had many times *caſt our ſelves down upon the Earth at the Footſtool of the Throne of Grace*, when we had often humbly Proſtrated our Souls and Bodies before God, and had look't often towards the Sea for our Relief then it was that we at laſt perceiv'd a Cloud ariſing out of the Sea, and encreaſing daily, till in a little time, it overſpread the Firmament, and then God was pleas'd to *ſend a Gracious Rain upon his Inheritance, and to refreſh it when it was weary.*

And

And one signal instance of Gods avenging Hand, on the implacable Enemies of the Protestant Religion, was the impressing on their guilty Minds, such timorous Misgivings, and foreboding apprehensions of the approaching Period of their Power and Greatness, as made their hearts faint, and their hands Weak and Trembling; so that, the joints of their Loyns were loos'd, and their knees smote one against a nother, and what we read in the fourteenth Chapter of the first Book of *Samuel*, concerning the Miraculous Success of *Jonathan* and his Armour Bearer, was almost fulfil'd in our Days; for there was a trembling *in the Host* of the Enemies of Gods Church, the *Garrison* and the *Spyers* they also *trembled*; so that, *it was a very great Trembling, and behold the Multitude melted away.*

And now, since so Gracious a Deliverance has been wrought for us, since in the wonderful *Year of* 88, we saw a truly *invincible Armada* making towards our Coasts, and since that auspicious Wind which happily brought our most Gracious Deliverer to our Lands, has effectually freed 'em of those Swarms of *Forreign Locusts* with which our *Canaan* like *Egypt* has been lately so miserably infested, and has *thrown 'em into the Sea*; since our Judges are Restor'd as at the first, and our Counsellors as at the beginning, and we are all compass'd about with the Blessings of Peace and good Government; What now Remains, but that our Return of Thankfulness to Almighty God, be in some Regard suitable to the greatness of his Mercies, and as our Deliverance has been as Signal and Remarkable as that of King *David's* and his People, so our Gratitude to our Gracious and Almighty Preserver, should be as Publick and Solemn, as Hearty and Affectionate as theirs; which brings me to the second particular in my Text, Viz. that King David and his People were resolved to solemnize the remarkable day of their Deliverance as a Day of Publick and Religious joy, which is included in these Words, *we will rejoyce and be glad in it*, but having

having spent so much time in discourling on the first Heads, I shall *only mention* some few duties which those words import, and leave the enlargement on 'em to your own meditation; and the

First one of those duties which the latter part of my Text implys, and which this days solemnity obliges us to perform, is a publick and religious thankfulness to Almighty God for so general and so miraculous a preservation; for 'tis very evident, that *Rome* intended, as on this day, to treat the Church of *England* united in one body in Parliament, as *Caligula* design'd to treat *Rome* her self; *If it had but one neck, to cut it off at a stroke*, to destroy it at once with a mighty destruction. For all the Representatives of the Realm, as the Office of the day expresses, *were by Popish Treachery appointed as the prey to the slaughter, in a most barbarous and savage manner, beyond the example of former ages.*

But God has been graciously pleas'd both by his wisdom to detect, and by his power to blast this inhuman Conspiracy; and therefore we are all indispensibly oblig'd to take care that the religious expressions of our gratitude for so great a Blessing, may on the wings of Praise and Thanksgiving ascend to Heaven, from whence this wonderful deliverance came. And

Secondly, our publick Thankfulness for so signal a Mercy, should express it self in eminent acts of Charity to the Poor: for as the miraculous preservation of us, as on this day, from this inhuman Plot of our Popish Enemies, does highly resemble the wonderful deliverance of the Jews from the merciless designs of *Haman*; so we ought to imitate the remarkable Example of their Benevolence on the *Feast of Purim*, in the generous distribution of our Alms to our indigent Brethren; as

we find it recorded at the first Institution of that Feast, in the 9th Chapter of *Esther*, at the 22d verse: where 'tis said, that *the days wherein the Jews rested from their Enemies, and the month which was turned unto them from mourning to joy, they should make days of Feasting, and Joy, and of sending portions one to another, and gifts to the poor.*

But lastly, our miraculous deliverance, as on this day, shou'd work in us all a hearty repentance for our past offences, and a thorough reformation of our lives for the time to come; and as we express our publick sense of this mighty Blessing by our publick Offices of religious Praise, and as by our Charity we declare our gratitude to Almighty God, by making our poor distressed Brethren here below partakers of our Joy, so by a true and sincere contrition, we shou'd extend our Joy to the triumphant Saints above, and cause *joy in the presence of the Angels of God over* so many *penitent Sinners.* And this excellent duty of a general Repentance on so extraordinary an occasion, I shall re-inforce upon you in the words of *Samuel* to the people of *Israel*, in the 12th Chap. of the first Book of *Samuel*, at the 24th verse; *Fear the Lord, and serve him in truth with all your heart; for consider how great things he has done for you*; and then we may with a rational confidence of future safety, commit our selves, and all our private and publick affairs, our Persons, and our Relatives, our Religion and Liberties, to the care and protection of Divine Providence, being fully assur'd, that God's infinite Goodness will prevent the Malice, his Wisdom will infatuate the Councels, and his Almightiness will quell the Power of our most formidable Enemies, for Omnipotence is able to support us, and Infinite Mercy will never be unwilling to help us, and Omniscience can never be Forgetful of us, and 'tis impossible for Truth it self to disappoint us.

And now, ſince God *has deliver'd us from ſo great a Death, and does deliver*, in him *we'll hope that he will yet deliver us*; and that he will compleat his wonderful mercy to us, by the ſpeedy converſion of the Corrigible, and the utter confuſion of our implacable Enemies: Which God of his Infinite Mercy grant, through Jeſus Chriſt our Lord, *Amen*.

FINIS.